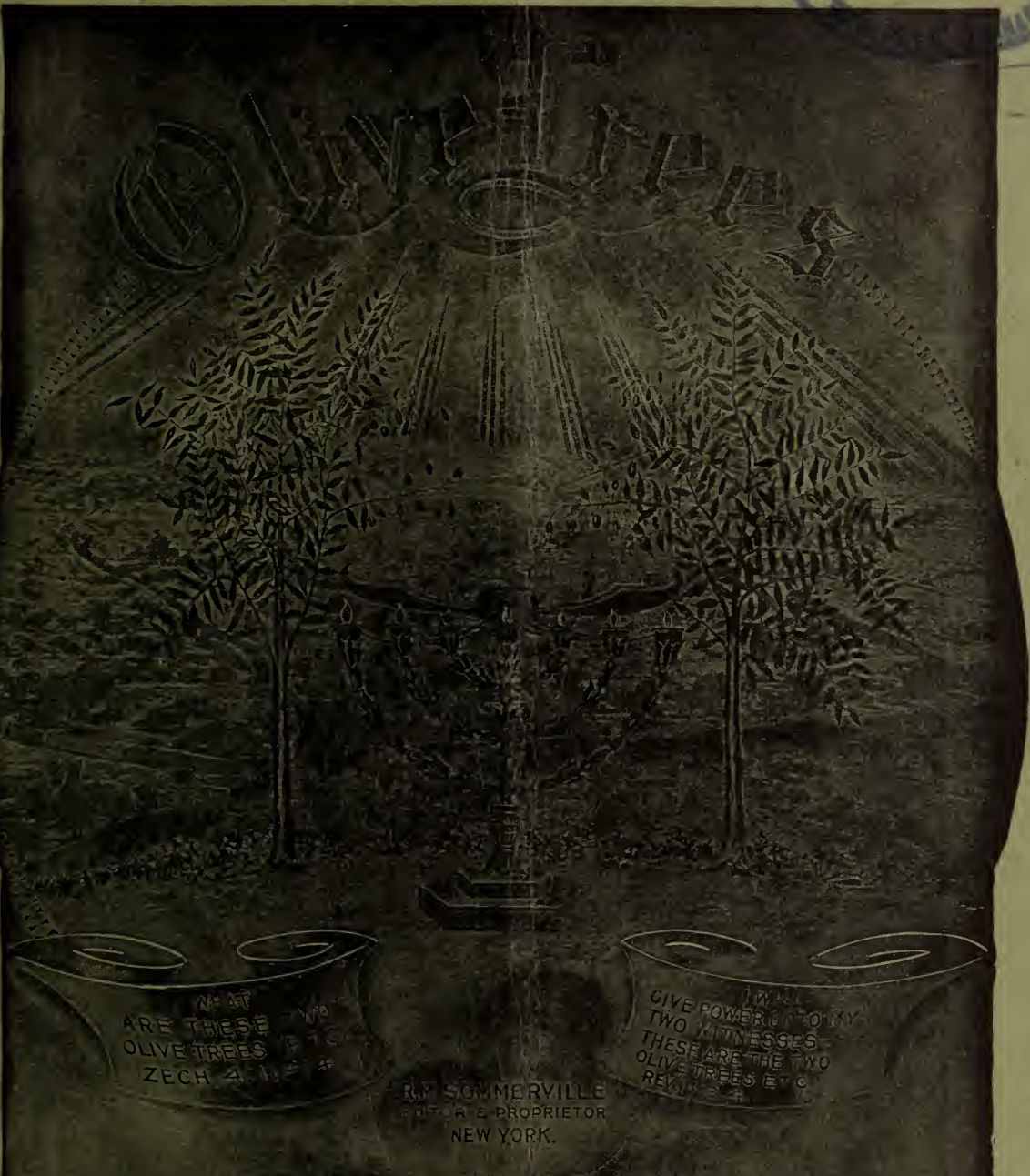


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No. June, 1915 6

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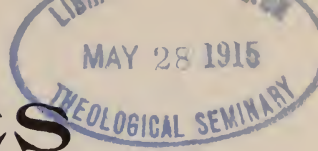
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OLIVE TREES



A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JUNE, 1915.

6.

QUESTIONS OF THE HOUR.

THE PARACLETE.*

REV. JOHN RAMSEY, LL.B., BALLYMONEY, IRELAND.

My young brothers, who hope soon to be in the ranks of the gospel ministry, I congratulate you on your opportunities, on your teachers, on your choice of work, on your testimony, on your progress, and on the stage you have reached in your preparation for your life's work. Knowing from the inside most of the difficulties, some of the discouragements, and many of the needs of the situation, I wish to speak to you to-night in sympathy and with the desire to be helpful to you. That is why I have fixed on, for the subject of this lecture at the close of the theological session, "The Paraclete."

The word *parakletos* occurs five times in the New Testament—in John 14, 16, "and I will pray the Father and He shall give you another *Comforter*;" in John 14, 26, "but the *Comforter*, which is the Holy Ghost, whom the Father will send in My name;" in John 15, 26, "but when the *Comforter* is come, whom I will send unto you from the Father, - - - He shall testify of Me;" in John 16, 7, "for if I go not away the

Comforter will not come unto you;" and in I. John 2, 1, "And if any man sin we have an *advocate* with the Father, Jesus Christ the righteous."

You will note that it is John alone, the beloved disciple, who leaned on the bosom of Jesus, who uses the word. If it escaped the ear of Matthew, or failed to enter his heart when it fell from the lips of Jesus, John did not miss it. Surely there is something suggestive in this fact. It was used mainly in the address of Jesus to His disciples before He suffered and was parted from them. Is there not something to arrest our attention in that also?

In the authorized version, four times the word is translated "Comforter"—once only "Advocate." Why should there be any difference? Apparently because the translators wished to follow the traditional rendering, but as this meaning would not suit the sense in the epistle, the more correct meaning of the word was there adhered to. The revisers give "helper;" "paraclete," as the marginal reading.

The English meaning of *parakletos* is "one who is called to be beside"—as helper, adviser, friend, comforter, intercessor, advocate. It has a very comprehensive meaning, and here lets us know that all that a lawyer advocate, sworn to do his best for his client, will do for the person he pleads for, all that the truest friend will do for his friend, God will do for them that trust Him.

*A lecture delivered at the closing of the Reformed Presbyterian Theological Hall, Belfast, Ireland, by Rev. John Ramsey, LL.B., of Ballymoney, Moderator of Synod.

One cannot but be struck, on glancing at the columns of an English dictionary, with the number of words beginning with "com" or "con"—among them being "comrade." In the Greek New Testament there are more than one hundred words beginning with the Greek preposition *para*, which exactly corresponds with the Latin "*cum*" or "*com*" or "*con*" and the English "with." In other languages the same feature is noticeable. God has made us feel, and often unwittingly confess, the unity of the race, the need for association, the blessing or otherwise of comradeship and companionship. He has made us one with our fellows in good and bad; and He has made us realize this oneness sometimes to our joy, sometimes to our sorrow, occasionally to our hurt, often to our advantage.

When God speaks to us of His relationships to us, He takes pains to make us know that they are akin to our own mortal relationships; that, in fact, our relationships to one another are typical, but at an infinite distance, of His relationships to us. So He very often assures us of His "alongsideness," as He does in this word *parakletos*. And all that, and infinitely more than, is conveyed to us in the idea of human fellowship is suggested in God's "comradeship." A comrade is more than a leader, more than a protector, more than an adviser; and all that a comrade may do, God will do. In the camp, in the tent, in the trench, in the charge, God's abiding presence is promised. Most of all, to the apostle, to the preacher, to the man to whom He says, "Go ye into all the world," does He give the sure promise, "Lo, I am with you all the days, even to the end of the age." Is there any limit then to what we may expect with God as our comrade?

Believing that it is this consciousness

of God's comradeship that will keep you during the days of your student life and save you from the pitfalls to which immature intellectual and spiritual life are exposed, that will protect you from the self-importance and spiritual conceit of imagined maturity, that will prepare you for going out to your work in faith and knowledge and fear, that will encourage and support you in the hours of conscious weakness and unfitness you are sure to have, and that will give you the victory in the struggle of your day's work, I seek to turn your thoughts this evening to this wonderful revelation made here of God's gracious provision in Christ Jesus for the needs of the most needy man on God's earth—the Christian minister. If any man needs a comrade, he does. But who can keep him company in his experience in that office? "The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy." But the loneliness of the depths and of the mountain summits is dissipated by God; and to the man living in the wilderness or dying on the heights of Pisgah, the presence of God is the salvation of life. He has One with him Who can weep with him when he weeps, and rejoice with him when he rejoices.

No one is in as good a position to appreciate

THE NEED OF AN ADVOCATE

as the Christian minister. He is charged with a spiritual message to the souls of men—a message which reasoning power cannot drive home. For logic never yet saved a soul. His business is with sinners who do not wish his message, whose hearts are quite opposed to it, and to whom his language is that of the foreigner. He is sent to justify the ways of God to men, even to the rebellious. Human love, human tact, human persuasiveness, the very best of human powers

are unavailing. If God's message is not to be barren and unfruitful, a more powerful advocate than man is needed. And as God's word cannot return to Him void, a divine advocate is necessary. God wants the world. Someone must persuade the world. Someone must reason with a logic more perfect than human, with a logic that will reach the heart and life, and only God can perform such a function.

God's words are not man's words, and His ways are not man's ways. Man can neither understand nor appreciate His words or His works. The need is apparent for an advocate who understands God and man with perfect exactitude, and who can speak in a language equally intelligible to both of God and His work and of man and his needs. Such a language is not a medium of conveying human thoughts but divine, yet it is a language man can understand and feel.

Of all God's attributes, which are all incomprehensible to man, His love is the most transcendent. That God should love the world is the greatest paradox, the profoundest mystery, that sinful man could be confronted with or be asked to believe. No human advocacy could secure faith in such an impossibility. Yet this is just the preacher's message, and this message must be brought home to the sinner's heart.

And the preacher's own heart must be reached. Who shall reach it?

As sinners, we need an advocate, and God assures us "if any man sin we have an advocate with the Father, Jesus Christ the righteous." His blood and righteousness are the only plea that can avail in God's presence, and these are available to every believing soul.

WHO IS THE ADVOCATE?

He is called "the Spirit of Truth," "the Holy Ghost." He is said to be asked for by Christ, to be sent by Christ, and to

come from the Father. All that is said about Him implies His personality as truly as statements made about any individual man imply his personality. He "proceeds from the Father and from the Son from all eternity." Over these mysteries the Church has contended, and men have tried to express them in human language, and to explain them. A great gulf was fixed between Rome and Constantinople in the word *Filioque*. But when we have quoted all Scripture references and received in faith all Scripture statements, we are as far as ever from understanding the nature, character and relationships of this Divine person. "The peculiarity of Bible mysteries is this, that they are associated with life, never with mere thought. They always present themselves to the view of the disciple, rather than to that of the student; they always address the heart quite as much as the intellect. Observe how very little there is of what can be called speculative revelation in the Bible. The Bible teaches us not how to think, but how to live; and treats the thinking as part of the living. - - - There is nowhere any distinct statement in the Bible of the attributes of the Holy Spirit, or of the part which He takes to Himself in dealing with us. What the Holy Ghost precisely is or what He precisely does is nowhere defined. There is no philosophy of His existence given us. But if this is not given, what is given? Wherever the Holy Spirit acts on our life there we are told how we can see His action. Wherever He can comfort, strengthen, enlighten, there we meet with a promise that we shall find Him. Whatever is needed to enable us to reverence Him, worship Him, obey Him, that is revealed."—*Bishop Temple's Rugby Sermons*.

Jesus says, "Another advocate." Jesus has acted as Mediator and Intercessor. But the time has come for His bodily

presence to be removed from earth. What will then become of His Church, His truth, His members, His apostles, His ministers? He has foreseen the need and made provision for it. And now He gives His promise, "I will send another advocate." The Divine presence shall not be withdrawn. The preacher shall not have to depend on his own power of reason and intellect and persuasiveness, not even on his own honesty and love and desire for sinners' souls, not even on his own practical example of holy living. But as the apostles had obtained wonderful success by following their Master's directions and words and methods, so the preacher today, listening to this other advocate, who brings God's word, and depending on His advocacy to the minds and hearts of sinners, will be made certain of results such as no human powers could ever accomplish.

This Advocate is "the Spirit of Truth," to Whom we are indebted for the Bible and for all right understanding of it. He is incapable of contradicting Himself. All truth is from Him and He is the very foundation and life of it.

WHAT WILL THIS ADVOCATE DO?

He is not an emergency advocate. His counsel is not available in difficult cases only. His circuit is not bounded by the rights and privileges of others. He comes to abide forever, through all the ages, and over all the world. He has never to give place to another. His advocacy never ends. He *shall* abide forever.

And He will live with you, in your home, in your study, at your daily work of thinking and writing and visiting and striving to win sinners to salvation. He will be in your closet where you converse with God alone. You are best known, perhaps, to the members of your own family, and they best appreciate the privilege or otherwise of being related to you. The Holy Spirit knows you better than

any other being does, and His knowledge of you at your worst, which is far worse than you have ever thought it to be, has not yet made Him leave you. "He dwelleth with you."

He can come closer than any other, and in Him you have the assurance not merely of advocacy always available, nor that of one who lives in the same house, but of one who is inside your hearts. "He shall be in you," making God's appeal to your hearts and teaching your hearts to appeal to God; not only showing the way, but giving strength to walk in it.

He is "the Spirit of Truth," and from Him alone the truth can be learned. He shall teach the whole of Christ's revelation, and all that Christ has said.

He shall instruct and improve the memory which sin has so marred and which Satan has so polluted. The Holy Spirit will cleanse and sanctify and renew it. "He will bring all things to your remembrance" whatsoever Christ has said.

He shall be a witness for Christ continually. And this is what the soul of the preacher needs above all—some adviser or monitor, who will keep reminding it of the Saviour, and who in this way will banish self and self-consciousness. He shall argue down all opposition and kill all cavilling with the truth.

He shall speak to the world as the preacher himself cannot, and He shall make the preacher's words effective in "reproving the world of sin and of righteousness and of judgment."

What then will

HIS PRESENCE SECURE?

The Holy Spirit never yet made any man speak slightly of the truth, or of any part of it. He never induced any man to treat the truth lightly. If there has been discrimination among truths, if some have been exalted at the expense of others, if some have been neglected as of

minor importance—this has been the result of Satan's work, not of the Holy Spirit's.

The Spirit never yet made man slight or sneer at principle. He never yet called conscientiousness "narrow-mindedness." That jibe is from the Devil.

He never led or encouraged man to make light of his brother man, or to mock and belittle the earnest, honest views and efforts of a brother, no matter how simple-minded.

He never belittled sin, but He has always held it up as that accursed thing which God hates. It is "that wicked" one who speaks lightly of sin.

There have been hypocrites in the pulpit and in the pew, and more who have never entered a church door. But the Holy Spirit is not responsible for their existence. They are the workmanship and brood of the "father of lies."

Some truths are disliked, some are hated, but the Holy Spirit has not produced these feelings.

His presence in the heart will secure the utmost regard for the truth. It is sacred to Him—every fragment of it—for it is Christ's truth. It is not for human merchandise. And the Holy Spirit alone will secure that breadth of outlook that will take in the world and see all as Christ's. Through His work alone shall that great voice be heard saying in the preacher's heart and proclaiming in the preacher's words to the world, "The kingdoms of this world are become the Kingdom of our Lord and of His Christ." Through His advocacy shall Christ be enthroned in the individual heart and over all earthly kingdoms.

As He is the spirit of the loving Saviour, His presence will secure a genuine love for souls and a strong desire that souls should be brought to salvation.

He will produce genuine piety—not that manifested by a sanctimonious appearance, not that indicated by upturned eyes and solemn shakings of the head, but the piety of true Christian manhood that can look the world in the eye and make no pharisaic parade of godliness.

His work is productive of neither pope nor priest; and all of these, whether Romish or Protestant, whether Presbyterian or Episcopal, are the result of the spirit of Lucifer, not of the Spirit of Christ. The man led by the Holy Spirit becomes truly humble without that ostentatious display of humility which is the surest proof of its absence, and he becomes truly submissive to the mind of Christ.

It is only the Spirit who can give the preacher a proper regard for his work and lead him to appreciate his position as God's ambassador to sinful men and a laborer together with God, the Lord's servant.

No man ever yet became loyal to God without the Spirit's work. But He does secure this attitude and make the man who submits to His influence regard the divine approval more than popularity or praise of men.

All that Jesus had been to the twelve the Holy Spirit would be to you. And where the Spirit of the Lord is there is liberty—not freedom to act, not license to be lawless in action, but liberty so that life is in perfect harmony with the strictest demands of love.



OLIVE TREES will pay *twenty-five cents* for the August number of *Herald of Mission News* for 1890. Please look over your old papers, and if you can find this issue, mail to 327 West Fifty-sixth Street, New York. It is needed to complete a set for binding.

NEWS OF THE CHURCHES.

ABROAD.

Cyprus, Nicosia.—Dr. McCarroll has mailed us a letter which we pass on to the readers of OLIVE TREES:

Again it becomes our privilege and duty to inform you concerning the work done the past year. While great and important events are daily taking place in the world outside, and the map of Europe is being changed, and even Cyprus itself has "changed hands," yet our work continues quietly and unaffected by the war, except that the price of drugs has advanced, and the peasants are rather more short of money than usual.

The work has been carried on regularly during the year, with the exception of about six weeks of the hottest weather in July and August, when we went for a rest to the mountains.

The Sabbath school and preaching services are held regularly, with a good attendance. The Mothers' Meeting on Wednesday afternoon seems quite helpful to the spiritual life of the women, and Wednesday evening prayer meeting is made more interesting by the addition of stereopticon slides, representing such subjects as "Pilgrim's Progress," which provides an excellent opportunity to expound the Word to many who would not otherwise be present.

At our recent communion there were three or four who wished to unite with the Church, but it was thought wise to give them a little more time for preparation. Among these is one young man belonging to a family which has not the best reputation, and he had reached about as low a level as it is possible for a young man to reach. Now he has given up all his evil ways, studies the Bible and cate-

chism every day, shows a great interest in his spiritual life, and is anxious to unite with the Church, which shows the power of the gospel in regenerating the human heart.

FINANCIAL STATEMENT FROM MEDICAL DEPARTMENT IN NICOSIA FOR THE YEAR ENDED MARCH 31, 1915.

Receipts.

Balance on hand April 1,	
1914	£10 18s. 1½d.
Collected during year....	314 15 1½
	<hr/>
	£325 13s. 3d.

Expenditures.

Medical supplies	£107 16s. 1½d.
Motor repairs and petrol..	20 18 0
Help and repairs	37 19 2
Taxes and Insurance.....	3 7 2
Bible woman and assistant	
in dispensary	16 16 0
To Mission Treasurer....	121 0 0
On hand March 31, 1915.	17 16 6½
	<hr/>
	£325 13s. 3d.

Spiritual results cannot be represented in figures, but we believe that the heaven is working quietly, unseen, in the hearts of the people, and in God's own time we will see larger results of our labors.

Syria, Latakia.—Miss Mattie R. Wylie, under date of March 14, writes:

"I have been pretty well all winter, only have to be careful not to take pleurisy. A little cold and the pain comes back, but I have passed the winter more comfortably than I expected. I have not felt the strain so very much."

Asia Minor, Mersina.—Rev. A. J. Mc-

Farland, under date of March 23, writes:

"I suppose that about the worst I have to report is that our theological student seems lost to us for the present, as every means of securing his release so far has failed. But we have committed his case to the Master of the Vineyard, Who, we are confident, will dispose of all his laborers wisely."



Miss E. M. Sterrett, under date of March 27, writes:

"I wonder whether anyone is agitating the subject of a successor to Mr. Carithers. He ought really to be here the coming year in order to learn the ways. Again it may be easier for a man to come than for Miss French. I long exceedingly to see Miss F. sitting across from me at the table."

China, Tak Hing.—Dr. J. M. Wright, under date of March 20, writes:

"We have received \$200 (Mexican) for further medical relief work in the flood districts from the Red Cross, and hope to begin that work in a short time. I have been reading the report of the late Eddy meetings in Canton, in which it is said that 150 were received into the churches as members. Of these 150, 50 are medical students. Our medical students here have instituted a special evening service in the hospital to teach the patients how to conduct family worship when they return to their homes. Some months ago a man was carried into the hospital for the relief of a broken leg, which he had come by in a fight with a neighbor. He was very angry, and had him arrested, and said he would kill him when he got well. He became interested in the gospel and had a change of heart, and sent word to his friends to secure the release of the man in prison, and that he would forgive him. This he did gladly and voluntarily, be-

cause he said it was the meaning of the gospel. He is now a member of the Church.

"A blind beggar came to the dispensary at Do Sing, and Dr. Jean taught him to knit, so that he might earn his own living. Dr. Kate has cared for him since Dr. Jean left for home, and lately he has begun to earn his living by mopping the floors in the hospital. Miss Huston has taught him to read the writing for the blind, and he is attending some of the classes taught by Dr. Robb. He is very earnest in talking the doctrine to the patients in the hospital. So we see a beggar changed to an honest laborer, and a parasite to a preacher of the gospel."



Read an extract from a personal letter from Mrs. Julius A. Kempf:

There are great opportunities in China to-day for the gospel. Some of us have been going out Sabbath afternoons with some of the Chinese. We find the people very willing to receive us into their homes. Some talk the doctrine, some of us teach the children verses of Scripture, and the Commandments, and very often the people of the house where we go will ask us to hold a meeting—that is, to sing, pray and read and talk the doctrine. We have had people meet us on the road and ask us to go to their house. This is indeed an advanced step, for when we first came out it was hard to find houses to go to. We encourage the Chinese themselves to do as much of this kind of work as possible.

Both the boys' and girls' schools have received many new pupils this year, most of whom come from heathen homes, and Dr. Robb has a very encouraging training class.

To me it seems that we should be earnest in our prayers that the young men at home who have prepared themselves

for the work of the gospel would hear the call to consecrate themselves to the Lord's work. For just now, when the oppor-

tunities are greater, the workers are fewer.

AT HOME.

Colorado, Denver.—The L. M. Society of Denver Congregation has held eleven meetings during the year, with an average attendance of ten. Our October meeting was dispensed with that we might attend the "Billy Sunday" meeting. We have lost three members during the year and gained one. In the early part of the year we sewed for the Visiting Nurses' Association of the City. Our study for the year has been the book entitled "China's New Day." We hope to take up Dr. Balph's book this coming year, and trust we will learn much about our own missions. Although few in number, we are trying to do our part in the work of our Master, and we pray for His blessing on our feeble effort.

TREASURER'S REPORT.

Receipts.

Balance on hand	\$2.87
Dues collected for the year.....	25.30
Donations	36.48
Money collected for quilt, now on hand	7.45
	<hr/>
	\$72.10

Disbursements.

Donation to Rev. A. I. Robb.....	\$5.00
Toward expense of congregation..	15.00
Sent to Chinese Mission for education of girl.....	25.00
Miscellaneous	11.92
	<hr/>
	\$56.92
	<hr/> <hr/>

Balance on hand\$15.18

(Mrs.) E. F. MITCHELL, Treas.

749 So. Grant St., Denver, Colo.,

April 19, 1915.

Kansas, Winchester.—Our L. M. Society wish to testify to the Christian character and faithfulness of Mrs. Janet White Cathcart, who departed this life Feb. 15, 1915. She was the wife of the late Elder Robert B. Cathcart, who went to his heavenly home several years ago. She was a charter member of this congregation, a woman of strong Christian character and had a fervent love for the welfare of the Church. Though she endured many years of suffering, she was greatly sustained by her heavenly Father, in whom she had strong faith and desire to serve. She leaves four sons and three daughters, who mourn their loss, which is her eternal gain.

COMMITTEE.

Missouri, Kansas City.—The Ladies' Missionary Society of Kansas City Congregation has held eleven regular meetings during the year, with an average attendance of ten. Nine were all-day meetings.

The work of the year has been filling orders for work, sewing for Swope Settlement and the Mission box. We have given three days to Swope Settlement, besides other charitable work, and sent a box to the Southern Mission valued at \$15. Mrs. Margaret Ewing made and presented a quilt to the society.

The receipts for the year are \$126.25. We have given \$50 to pastor's salary, \$48 to City Mission work. Our birthday offering of \$5.73 was given to Dr. John Peoples for his hospital at Mersina, Turkey.

The study of "The Child in the Midst," letters from missionaries, the presence

and addresses of Rev. Willson and Miss French of Mersina, Turkey, have renewed our interest in the Missions of the World.

On Sept. 4, 1914, twelve of our members met with the Olathe, Kans., Ladies' Missionary Society, in honor of their anniversary. Miss Mary E. Boyd, Mrs. D. M. Dodds and Miss Vida Cathcart represented our society on the program.

The "Angel of Death" has claimed three of our members—Miss Agnes Jane Wylie, Mrs. David Henderson and Mrs. Thomas Weir. Our appreciation of their beautiful lives and efforts is recorded in the tributes on their death, reported by the committee appointed to that duty and inscribed on the minutes. We miss these dear ones, but "to live in hearts we leave behind is not to die."

We cannot express our thankfulness to our heavenly Father for the many blessings enjoyed during the year. May our work be acceptable unto Him. SEC'Y.

Receipts.

April 1, 1914, balance...	\$8.19
Dues	\$45.70
City Mission work.....	33.00
Aprons sold	3.70
Special for Aged People's Home35
Donations	13.50
Church table	8.75
Sewing machine	3.00
Flowers	5.50
Check for pastor's salary.	4.56
—————	\$126.25



Koreans are using Sabbath schools as an evangelistic agency in a novel way. They have formed Sabbath schools exclusively for non-Christians. So successful have they been that the parents are coming to the missionaries and speaking appreciatively of the work being done for their children, and inquiring of "The Way" for themselves. Rev. C. T. Collyer, Treasurer of the Korea Sabbath School Association, writes concerning this work: "To me the most interesting feature of it is that it is not directly any missionary's work. We have given the idea and the inspiration to the natives, and they are doing the work. We want to multiply this kind of activity all through our territory."—*Sunday School News.*

Disbursements.

Pastor's salary	\$50.00
City Mission work	48.00
Birthday offering	5.69
Material bought	1.85
Aged People's Home....	1.00
Flowers	7.50
Table for Church.....	11.25
Express for Selma.....	.95
—————	126.24

April 1, 1915, balance on hand.. \$.01
 Value of box to Southern Mission, \$15.00
 (MRS.) J. W. LOWE, Treas.

Ohio, Huntsville.—Mrs. Eliza Cassidy Nelson, on the death of her husband, Thomas Nelson, an elder in our Belle Center Congregation, left for a visit with her mother in Ireland, March, 1911. The following December she received the summons to go to her Father's home in the "better country." Mrs. Nelson was a useful member in the church and community. She possessed intellectual gifts of a high order, which she consecrated to the service of her Master. She bequeathed \$100 to the Belle Center Congregation, \$500 to the Syrian Mission, and \$500 to the Mission in China.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."
 —Contributed.

MONOGRAPHS.

JEWISH MISSION.

When we started our work one and a half years ago, our Mission was the only special Christian work done among the Jews in this city.

About a month after our work opened another mission started at 703 N. Eighth Street. This is an independent work, and the superintendent is a German who had worked among the Jews with Dr. Chalmers in Brooklyn. He speaks German well and also some Jewish.

The latest and largest work among the Jews is that opened by the Presbyterian Church at Eighth and Wolf Streets, which is 2300 South. They had a church building here, but the old congregation has nearly all moved away. The Rev. H. L. Helleyer, a Hebrew Christian and a graduate of Princeton Seminary, is in charge of the work. He has four paid helpers and a number of volunteers. They have a very fine plant and Mr. Helleyer has all the natural qualifications for such work. He was born in Russia, and was brought to Jesus Christ in Scotland. The story of his life and conversion is told in "From the Rabbi to Christ." After he graduated from Princeton Seminary, he made a tour of all the Jewish missions in the world, and spent some time in the Russian Pale.

These two missions are among the better class of Jews, those who own their own homes. Our Mission is right in the Ghetto, and is a tenement district. All the new Jews who have no friends to help them come to our district.

The three missions are all far enough apart to have different parishes, although some go back and forth. The missionaries are all seeking to work in harmony

and co-operation. We have a monthly prayer meeting and conference which is proving interesting and helpful. It meets in the different missions in rotation.

We have been having the best attendance this winter of any time since we opened. There has been a great deal of suffering and physical need, and thanks to the friends of the work, we have been enabled to help quite a large number of homes. This has helped to increase our attendance. We hope that the seed sown will bring forth fruit. The greatest physical need is that they may get some honest work, so that they can help themselves. It is very hard to secure work for anyone. The labor market is overflowing. We are praying that some way will open up for many of these poor people.

Miss Forsyth has a Mother's Meeting every Tuesday, which is attended by eight or ten mothers. They are taught the Bible, and they spend half an hour in sewing. When the mothers come the children can come without fear. This and a kindergarten conducted by Mrs. Hunter Limerick, Jr., are new departments of work this year.

We have audiences of from 16 to 50 at our preaching services on Friday and Sabbath nights. These are almost all grown up Jews. We have a number who have confessed their belief in Jesus Christ and we may baptize some in the near future. In one Italian family the father, mother and oldest girl have professed their faith in Jesus Christ. We have three homes where they have joined the Family Altar League, and we hope many others will do so.

There is a man who is a German, and

who with his wife came to our meetings. They both understand Jewish well. He was a bartender. He gave his heart to the Lord. We persuaded him that selling whiskey and serving the Lord did not go together. He was talking about Jesus to those who came in to drink, and the saloon-keeper told him that would not do. He gave up the business and started a little shoe repair shop and is doing well. He is very happy, and has much better health and is praising the Lord each day for His goodness to him. His wife and he have joined an Evangelical Lutheran Church, where the services are conducted in German. He comes still to the Mission once or twice a week, and last week he brought his pastor with him.

We are very thankful to the many friends who are praying for the work and who have helped us during the year with their means. We will be glad if the Lord opens up the way, so that we can have more room for our work. The children often crowd the building, and we have not the accommodations for other work that we would like to do. We do know, however, that we will get all we can use to good advantage. The Lord never keeps His workmen idle for lack of material. Our greatest problem, after all, is in ourselves. We ask your prayers that we may let the Lord use us as He desires.

R. A. BLAIR.

A REAL REVOLUTION IN CHINA.*

WILLARD PRICE.

Before me lie three of the most remarkable letters I have ever seen. They tell of a revolution in China—a revolution compared with which the political somersault of a few years ago is of minor significance.

**This remarkable paper came to us through the mails a few weeks ago, and it is a pleasure to share it with our readers.*

One of the most important events in all the four-thousand-year history of China has occurred during the past twelve-month.

It is simply this:

Seven thousand of the men who rule China—high officials, merchants and literati, who hold the destiny of the Republic in their hands—have entered Christian Bible classes!

WILL CHINA BECOME A CHRISTIAN REPUBLIC WITHIN TWENTY-FIVE YEARS?

As the leaders of a nation go, so will go the nation. It is by no means impossible that twenty-five years from now China will be practically a Christian nation! Fourteen years ago—yes, even four years ago—Christian leaders would have scoffed at such a prophecy. To-day the more far-vised of those leaders hope for such an outcome. And if China does become Christian within a short quarter century it will be largely because seven thousand of the men whose influence and example dominate the thought and action of China have this year turned to Christianity.

When Fletcher S. Brockman went to China he said: "If I can win one or two of these exclusive men of the literati class in my life of service out here, I shall be satisfied."

That was only fifteen years ago. And this year, seven thousand!

Who did it? Many people had a part in it, and rich credit must be granted to the men who through the years have been preparing China for this forward step. But the man who this year led the thing to accomplishment was Sherwood Eddy. And the letters before me are copies of personal letters written in China by Sherwood Eddy to his brother, Brewer Eddy, in Boston.

Read with me a few excerpts from these letters; and note the changed attitude of Chinese officialdom toward Christianity.

**HOW TWO THOUSAND OF THE OFFICIALS AND
STUDENTS OF PEKING BECAME
CHRISTIAN INQUIRERS.**

ON THE YANGTZE, CHINA,
October 1, 1914.

Dear Brewer:

- - - President Yuan Shi Kai received us in Peking, and expressed deep interest in the meetings. The Vice-President of the Republic, General Li Yuan Hung, whom I had known last year as Governor at Wuchang, gave us a special luncheon and requested us to address his family and guests. The sympathetic and cordial co-operation of the officials and students was in striking contrast to their attitude to the gospel in the bloody persecution of 1900.

The Ministry of the Interior, at their own suggestion, granted us a site for a pavilion for the evangelistic meetings within the Forbidden City itself. It is the first time in history that Christian meetings have been allowed within this sacred precinct. - - - This pavilion was just in front of the Imperial Palace, where to-day resides the little boy Emperor, who abdicated the Manchu throne, and where the Dowager-Empress ruled with an iron hand from this Forbidden City and guided the Boxer uprising to its terrible conclusion.

While the Ministry of the Interior gave us the site, the Ministry of War granted two hundred tents from the army to make the pavilion rainproof. The Minister of Education granted a half holiday to all the government students in Peking to enable them to attend the opening meeting. The Minister of Foreign Affairs sent his representative to the meeting in person.

On the opening day four thousand students crowded the hall and listened with earnest attention. They interrupted almost every paragraph with enthusiastic

applause. After hard hitting on moral issues, however, the audience on the second day was reduced to a little less than three thousand, as we spoke on the sins which are undermining China's individual and national life. On the third night we spoke for over an hour on Jesus Christ, the only hope of China.

More than a thousand men signed cards as inquirers to join Bible classes from more than a score of colleges in the city. The next day at a meeting of 1,500 school-boys, some 500 more indicated their desire to join Bible classes. A meeting was also held in another part of the city attended by 1,700 of the gentry and business men, and the Board of Trade asked for three hundred reserved seats at this meeting. Three hundred and fifty of these men indicated their desire to join Bible classes.

Although twenty thousand men had attended Professor Robertson's science lectures the week before, hundreds of these men were refused tickets for the evangelistic meetings, as only a picked audience of students and officials was admitted.

In all, more than two thousand inquirers expressed their desire to study the Bible in classes.

The response of the officials and leaders of China was most notable here in the capital city, which has long been the most conservative center of China.

At one meeting held for inquirers who were deemed near the point of decision for the Christian life, I recognized one former governor, two generals, a private secretary to the President, the director of China's national bank, prominent officials, a young non-Christian philanthropist who has given this year \$12,000 to Christian work, who is providing free education for several students and distributing the Bible to hundreds in the capital.

Probably in no other country in the world to-day are the officials so accessible

to Christianity as in China. - - -

I am writing on the train as we are speeding on our way to distant Hunan, where we are expecting an even greater response to the gospel in a province for which Pitkin and I used often to pray together, which contained at that time not a single missionary or Christian worker. Truly, the days of miracles have not passed, and we shall see "greater things than these."

Very sincerely yours,

(Signed) G. S. EDDY.

Mr. Eddy speaks of being on his way to Hunan, which not many years ago contained "not a single missionary or Christian worker." Times have changed in "distant Hunan." Read the next letter.

**HOW THE MOST BIGOTED PROVINCE IN CHINA
CAPITULATED TO THE GOSPEL.**

ON THE YANGTZE, CHINA,
October 5, 1914.

My Dear Brewer:

We are on an inland tributary of the broad Yangtze leaving Changsha, the seat of the Yale Mission in far Hunan. Almost too tired for thought, we are trying to unravel the overwhelming impressions of three crowded days, after facing student audiences of over three thousand a day, with a thousand Confucian students desiring to join Bible classes as inquirers, here in the capital of a province that was long the most bigoted in China. - - -

Even as late as 1910, four short years ago, in the Changsha riots, the foreigners had to flee for their lives, their churches were burned and only the Yale Mission was preserved through the friendship of the first man operated upon in the hospital, whose life had been saved by Dr. Hume.

What a contrast to-day! Near the Confucian temple we are entering a great pavilion erected for the meetings in the grounds given by the Governor himself.

Three thousand students have been admitted to the meeting by ticket, the Governor's band is in attendance, and his hearty message of greeting in approval of the meetings is being read to the students by the leading government college president, who is in the chair. At the close of the meeting, the Governor's band played "God be with you till we meet again!"

We came to the city in answer to a telegram from fifteen Confucian principals of schools and colleges inviting us to address their students. The editors of the newspapers also have co-operated, and opened the columns of the press to extend the message of the meetings. Seven hundred women students attended special meetings for women. Here in this long bigoted and isolated capital are to-day over eight thousand modern students in more than thirty institutions patterned after the models of Western civilization.

**TWO OR THREE LIVES LAID DOWN IN 1900—A
THOUSAND LIVES TAKEN UP IN 1914.**

A GOOD BARGAIN?

I shall never forget the scene on the second day. After hard hitting on the bribery, graft and dishonesty of the officials and merchants, and the immorality of students, as the cause of China's present weakness, we had expected a falling off in the attendance. Nearly half an hour before the time of the lecture, however, the doors had to be closed. We found over three thousand students crowded in the hall, and five hundred were gathered outside in an overflow meeting addressed by one of the missionaries. - - -

As we went on to speak of Christ and the meaning of His cross and sacrifice there were tears in the students' eyes when we spoke of the martyrs of 1900 who had laid down their lives for China. Finally, we asked how many men in dead earnest were ready to join Bible classes to make

an earnest study of the four gospels with open mind and honest heart. Over a thousand Confucian students signed cards as inquirers, and remained to an after-meeting. - - -

From the Yale meeting we hastened to the Governor's yamen to speak at his invitation before his staff and the leading officials of the province on what Christianity could do for China. The officials, gentry, leaders of the Board of Trade and of Education also gave us a reception, and requested us to address them at another meeting. - - -

Very sincerely yours,
(Signed) G. S. EDDY.

HOW THE RULER OF SIX MILLION PEOPLE BECAME PUBLICITY AGENT FOR A CHRISTIAN PREACHER.

So the party went on from city to city. Everywhere the same remarkable reception and rousing results.

An amusing and significant incident occurred at Amoy, Fukien Province. Pending Eddy's arrival, the man in charge of local preparations, Rev. A. L. Warnshuis, racked his brain to think of some way of approaching the Tao-tai or Lieutenant-Governor of the Province to secure his endorsement of the meetings. The Tao-tai was a man of tremendous influence. The six million people of his southern section of the Province venerated his word as gospel. His endorsement would spell success for the campaign in Amoy.

While Warnshuis was debating and fretting, the remarkable happened (as usual) and the Tao-tai himself came to the missionary.

"I have heard of your intended meetings," he said. "They are just what Amoy needs. What can I do to help?"

Warnshuis caught his breath and summoned all his wits. He replied, with some hesitation: "We need a good site

for the tabernacle."

"That shall be arranged at once," replied the Tao-tai, and he promised a site in the very heart of the town in the most advantageous position. "Is there anything else I can do?"

Then Warnshuis made a request that would quite probably have cost his head if the year had been 1900 instead of 1914.

"It would help greatly," he suggested, "if you should issue an official proclamation announcing the meetings, and circulate it throughout the province!"

"Gladly!" returned the official. And thus the overlord of six million people became publicity agent for a Christian preacher! "What else?"

Mr. Warnshuis thought. "I am sure Mr. Eddy would appreciate it," he said, "if you would take the chair at the first meeting."

"I should like nothing better. What else?"

Mr. Warnshuis mentioned other important services which the Tao-tai might render. Each time came the insistent question, "What else?"

Finally the missionary threw up his hands in despair.

"You've beat me!" he confessed. "You are willing to do more things than I feel I can ask."

WHERE YOU HAVE TO MAKE OUT A WRITTEN APPLICATION TO BE ALLOWED TO GO TO CHURCH!

Then the Eddy party came to Amoy, and this is the way Sherwood Eddy describes what took place:

HONGKONG, Nov. 9, 1914.

My Dear Brewer:

As soon as we arrived in the city the Tao-tai, or Lieutenant-Governor of the southern part of the province, tendered us a reception, which was the first function to be held in the new Chamber of Commerce Building. - - - No tickets for the

meetings in Amoy were distributed because the demand was so great. They were restricted to the leaders of the community, especially the officials, business men and gentry. - - -

In order to gain admission to the meetings a man had to come to the Y. M. C. A. Building in person and write out an application for tickets.

A luncheon was given us as soon as we arrived in the city by the leading officials. At this luncheon addresses of welcome were given us by the Lieutenant-Governor, the Minister for Foreign Affairs, the representatives of the gentry, the officials, the Chamber of Commerce, the educators of the city and the American Consul. - - -

Following this luncheon, a special meeting of the officials of the city was held, attended by about eighty of the leading men. - - -

On the opening day of the public meetings more than five thousand filled the mat shed which had been temporarily erected in an open square of the city, and several hundred were turned away.

THREE THOUSAND MEN SITTING IN THE RAIN FOR AN HOUR—TO HEAR A SERMON.

The attendance on the second night, however, was even more remarkable. It was raining, and I was expecting that the meeting would be postponed, as Chinese do not come out in their silk garments and cloth shoes on a rainy night. While taking supper I received a note that the hall was rapidly filling, and I hastened through the streets to the place.

Here was a strange spectacle. Men had taken off their under-garments to wipe off the wet seats and sit upon these garments. The rain kept coming through the porous mat shed, but in spite of this fact over three thousand men sat for an hour as we spoke upon sin, endeavoring to drive home conviction on dishonesty, gambling and impurity, which are the besetting sins of

the city. On the third night more than four thousand men came to the meeting, twice filling the hall. When it was asked how many were ready to become honest inquirers to join Bible classes, promising to attend a class every week, in spite of the warning that it might mean opposition, if not persecution, some twelve hundred non-Christian men gave in their names as desiring to join these classes. Side by side there were millionaires, students, officials and business men, who gave in their names as inquirers. - - -

Your loving brother,
SHERWOOD.

A CHINESE SECRETARY OF STATE WHO TURNED EVANGELIST.

So Eddy went on through thirteen cities. Then the inevitable happened. He broke down. Immediately, Mr. Wen Shih-Tsen, the Minister for Foreign Affairs and Secretary of State for Chekiang Province, who became a Christian during the meetings in Hangchow, stepped into Eddy's shoes and finished the campaign with notable success.

The result of it all is that the churches of all denominations in the trail of the Eddy campaign are now busily engaged following up and caring for these thousands of inquirers, with a view to preparing them for church membership. In Peking alone the twelve Christian churches have 1,917 new adherents to care for. The churches in this city are filled to overflowing, and one church at least has had to enlarge its quarters. Nor did the movement stop with Eddy's departure. Every Sabbath from fifty to one hundred new men join the classes where Christianity is critically studied.

CHINA'S LEADERS BECOMING CHRISTIAN TODAY—CHINA'S MILLIONS TO-MORROW.

The whole tone of the churches has changed because of the attendance of large numbers of students and public men

who had never come to church before. Their scholastic qualities will add much to the personality of the Church. But most powerful of all will be their example. With thousands of the intellectual leaders of China aligning themselves with Christianity, with President Yuan's sons and nieces studying in mission schools, with his private secretary participating in evangelistic campaigns, and his governors and other high officials presiding at Christian meetings and leading Bible classes—with such an example as this set before the millions of China, it may happen that within the lifetime of all but the oldest of us, China will be known as a Christian republic and—East will meet West.

But that is not all! The religious awakening is seen not only in the Eddy campaign, nor in China alone. A world-wide revival is in progress.

The movement which I have just sketched was a union movement of the Protestant denominations under the leadership of the Y. M. C. A. But our Methodist Church alone has also had notable success during the past year. Take Hinghwa, for example. The tide has turned in this long reluctant city, and over eleven thousand inquirers have come to the church during the past twelve months. The Christian community in this one year's time has increased 40 per cent.!

**JAPAN—WHERE CONVERTS OF HIGH POSITION
ARE TAKING THE PUBLIC PLATFORM IN
BEHALF OF CHRISTIANITY.**

The war has solemnized the world. Spiritual need has been forced home to the minds of men as never before. In practically all the non-Christian lands great numbers are now turning to the Church.

"There is a widespread moving toward Christ throughout Japan," writes Iglehart, from the Aoyama College in Tokio.

"Present world conditions give pause even to the usually thoughtless youth," and he goes on to tell of the recent conversion of over a hundred students in this college.

An evangelistic campaign is now sweeping Japan with striking results. Two of the converts are Mr. Morioka, who is a gentleman of great talent and wealth, and a lady of the famous Mitsui family, one of the leading aristocratic families of Japan. Both of these prominent converts have joined the evangelistic campaign, and are speaking to large audiences in behalf of Christianity.

**NOT ONE CHRISTIAN SIX YEARS AGO IN TIRHOOT
—FOUR THOUSAND TO-DAY!**

"Six years ago," writes Bishop F. W. Warne, "when our first missionaries went into Tirhoot, North India, they could not win a single individual. In contrast with this, to-day we have in the same section over four thousand Christians and fully ten thousand more clamoring for baptism."

This dramatizes the situation in India. What is true of this section is equally true of many others. Whole villages and whole counties are turning en masse to Christianity.

**A WORLD-WIDE REVIVAL. THE CROWNING OF
KING DAUDA CHWA, THE FIRST CHRIS-
TIAN KING OF UGANDA.**

Big advances have been made in other lands. There is the remarkable flocking to the churches in France since the beginning of the war. There is the revival in Bulgaria, the plan for closer co-operation of denominations working in Mexico, the awakening in South America regarding which Bishop Stuntz writes:

"Never in the history of the evangelization of this continent have so many converts been gathered into the churches as during the past few months."

And away down in Uganda—which now has twelve hundred churches where

twenty-five years ago there was but one—the coronation of the new king, Dauda Chwa, has just been held with Christian ceremonies and under Christian auspices, this being the first time in the history of the country that a Christian king has been crowned in Uganda.

**A YEAR'S FOREIGN MISSION MONEY SHOT AWAY
IN A DAY.**

Opportunities have never been so pressing. Needs have never been so great. Money has never been shot away so prodigally as in the present war. The thirty-seven million dollars spent on every day's fight amounts to seven million dollars more than the yearly expenditure of all the Foreign Mission Boards.

"It is reported that eighty million dollars has been expended in the purchase of shrapnel-shells," writes George Heber Jones. "It is said that under the conditions in which the present warfare is being waged, this amount of shrapnel will supply ammunition for forty days of battle. Each shell costs twenty dollars, and if accurately placed is capable of destroying a score or more of lives. It makes the heart of the Christian almost stop beating in pitiful helplessness when over against this single expenditure of eighty millions of dollars for destructive purposes we place the other fact, that the cost of one of these shells will provide food, clothing, shelter and Christian instruction for an entire year for a boy or girl in India or China."

THE WORLD PAUSES!

The world pauses in horror at the European cataclysm. The world turns toward the Infinite for reassurance. The world is eager for the spiritual aid which the churches of America alone are now in a position to give. All the other Christian nations, which might ordinarily dispatch missionaries to take advantage of the present tremendous opportunity, are

now locked in a death grip.

The responsibility is rolled onto the shoulders of young America. What shall we do about it?

MINUTE OF FOREIGN BOARD.*

On the resignation of the Rev. R. M. Sommerville, D.D., Corresponding Secretary of the Foreign Mission Board, the following minute was adopted:

When a man has held a responsible position for many years, and at his own urgent request, because of less vigorous strength, asks to be relieved from the burdens of the office, it is fitting that those with whom he has been so long associated should give expression of their high appreciation of his long and faithful service.

Dr. Sommerville was called to the office of Corresponding Secretary in 1879. He has therefore for thirty-six years stood as the executive officer of the Board. During these long years, he has kept in closest touch with the fields abroad, and with the Church at home. With conscientious fidelity, he has written out and transmitted for this Board volumes and volumes of correspondence, keeping in touch, not with the fields only, but with the individual missionaries. This meant much in exacting labor on the part of the Corresponding Secretary, and it meant much in conveying comfort and strength, by the grace of God, to missionaries often sorely tried and discouraged. So helpful has Dr. Sommerville been to those on the field, by his kind words, encouraging counsel, and assurances of the prayers of the people of God,

**Minute prepared and ordered to be published in OLIVE TREES. Hesitating at first, on the score of bad taste, we at last decided to do so, because, next to the approval of the Redeemer, we welcome the esteem of good men and desire to respect their wishes.*

that it is not remarkable that one of the oldest on the field should write of him, "That great, good man!" We who have been intimately associated with Dr. Sommerville these years sincerely approve of the sentiment the missionary expressed. He has steadied the helm in many trying times. When storms arose, he saw the sunshine of the Master's face beyond the storm, and held straight on to the peaceful waters of enlarged opportunity. He made difficulties stepping-stones to greater things. During the thirty-six years Dr. Sommerville has been Corresponding Secretary, the boundaries of the fields have so enlarged that they could scarcely be reckoned the same. Without mentioning the many stations that have sprung into life in the Latakia region, Suadia became a center during Dr. Sommerville's official term. Tarsus, with Mersina as the principal base, with Tarsus, Adana and other places as stations, was inaugurated and carried to its present development during Dr. Sommerville's official term. In China, with Tak Hing as the first base, enlarging to Do Sing and Lo Ting, with many out-stations, there is now a flourishing work, with the brightest prospects—begun and carried forward with Dr. Sommerville as the Board's chief executive officer. Indeed, taking the size of the denomination into view, it is doubtful if there is a corresponding secretary of any mission board that has seen such expanding mission work as has the Corresponding Secretary of our Board; and not a little of these results are due, under Christ, to the prayerful, earnest, faithful, persistent labors of Dr. Sommerville. He brought into the work a fine literary, cultured mind; a heart in love with Christ; a deep sense of responsibility for the heathen world, and a soul burdened with the message which they must receive, or be lost. All his strength and energy—yea, and money also

—were put into the work, and the Lord has blessed his labors.

The home Church knows Dr. Sommerville. With multiplied and exacting duties as a pastor, not many congregations had the privilege of knowing him face to face; yet, probably, there is not a minister in the denomination so well known as Dr. Sommerville, and whose words are listened to with such earnest attention and appreciation.

It is right, therefore, that as a Board we should spread upon our minutes our high appreciation of our Corresponding Secretary. Personally, he is a brother beloved! As a man, the noblest type of Christian gentleman! As a worker, an indefatigable servant of the Lord, who, all these long years, spared not himself. In all conscientious fidelity he fulfilled the task which God appointed him!

It is the exceeding great regret of the Board that weight of years seems to make it imperative for the Board to heed his oft-repeated and urgent request to be relieved of the office. Reluctantly the Board acquiesces; but praying at the same time that our brother may be long spared to assist the Board with his helpful and wise counsel. And may he have the comfort which comes from duties well done and from service faithfully performed.

"May the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Christ Jesus, to Whom be glory forever and ever. Amen."

F. M. FOSTER,
A. A. SAMSON,
H. O'NEILL,
Committee.

RELIGION AND THE WAR.*

During the past few days I have become familiar with a variety of single incidents, from which number I should like to select a few which touch upon religion and ethics:

One of the best teachers of gymnastics in Greater Berlin, who as an officer's substitute leads a Germany company in Poland, in a letter from Teoflow (Poland), dated Jan. 23, 1915, writes the following:

"Involuntarily thoughts turn from this world into the regions beyond. - - - Spontaneously one finds the way back to God, and realizes the great blessing of the Church. - - - Sometimes, when we were compelled to lie still in the firing line under a most intense shower of bullets, many hands are folded and many lips move in silent prayer, while others tell over their rosary. Afterward one can see the expression of joyful peace on all faces."

A young candidate for the ministry, an under-officer in a pioneer battalion stationed in Cmiezew, near Lowicz, in Poland, writes under date of Feb. 10, 1915:

"I believe that all theologians in the field have become more 'positive.' We do not seek 'scientific problems' any more in the New Testament; - - - we seek only for comfort and encouragement."

Of course, after peace has been restored, the young and zealous theologian will again return to scientific problems, but the profound impression received in the field from the life-giving forces of the sacred Book will never again leave him.

A student of theology, now a corporal

*Incidents selected from one of a series of letters sent us from the University of Berlin by Dr. Adolf Deissmann.

in a battalion of chasseurs, sends the following message from the trenches in France (his lines were mailed Feb. 4, 1915):

"All of us who are out here in the front will return more serious-minded than we were before, provided that God permits us to live."

From Flanders I received a letter of Dec. 27, 1914, written by a middle-aged business man from this city, who had his quarters with us before he left for the Western frontier, and now he stands as "Jäger" (chasseur) in the field, having gone through many fights on the war theater. These are his words:

"In this serious and great hour everyone, be he in the front or at home, is shaken through and through, and many again find the thread which leads them out of the labyrinth of doubt, unbelief and worldly pleasure to the ideal fortunes of life. Wholesome in every respect, this terrible war will be for us, and a glorious period awaits our people."

Of special interest is a confession with which Prof. Gerhard von Schulze-Gävernitz, liberal delegate to the Reichstag, and at present a volunteer with our aviators, closes his pamphlet on the freedom of the seas. This famous teacher of political economy at the University of Freiburg, and at the same time one of the best-informed scholars on English culture, says:

"Of much more importance than outward glory is to us the inner effect of this European conflict. It purges the German spirit from its dross, and taking our people as a whole, will burn away much that is decaying and foul. This test leads each one of us—from the highest to the lowest—to come to one's self and to return home. Introspection we need under the most self-searching criticism! Self-control stores up forces. We must re-

turn to those sources of eternal power, from which in unconscious darkness all human life streams forth, in order to again flow back in conscious liberty. Through this war more than through the pulpit the perishableness of all earthly things is preached. Such a purification and deepening of our souls is grace, whatever the external issue of this testing may be, the most serious part of which we probably have not yet passed through. But from this inmost point the extraordinary, even gigantic, experience presses on to a complete renewal of both our bodily and mental existence, the individual as well as the State. Regeneration, that is the motto of this age of war."

WORD FROM REV. J. K. ROBB.

"Kobe, JAPAN, April 13, 1915.

"You will likely get a cable message soon from me. Perhaps you have it as I am writing. You will have to wait for particulars, unless you see something of the wreck in the papers. We were shipwrecked last Sabbath night, about 8.42 in the Inland Sea of Japan. We left Hong Kong on March 27, on the SS. Minnesota. We had been having a pleasant trip, except that we had a whole week of it at Manila with high temperature. Sabbath day last was a cloudy, rainy and cold day. The night came on very murky, and finally extremely dark. After dinner Mrs. Robb and I went on deck for a little walk, and both felt very thankful that the ship was not under our charge. We had just gone to our cabin, when the ship gave a shudder, and then in a mere fraction of time two violent jerks that threw people from their feet. Some hysterical women at once began to perform, and a few fainted. But for the most part the passengers behaved themselves very well, and it was not long until everybody had gotten themselves in hand. I went

on deck to see if I could ascertain what the trouble was. I was greatly surprised to see a big rock, higher than the ship, just to the right of the ship's prow, and not more than forty feet away. We were out of our course perhaps a mile or more, and had struck a reef that stretched from one big rock to another. We stayed on board all night, and had our breakfast next morning, then were transferred to a big freighter that was near and which got our wireless message for help. We got our cabin baggage, but the heavy baggage was all left on the ship. We will likely get it all right, though at present the fate of the boat seems uncertain. Still they have time to get it out if they go after it in time. We were landed here in Kobe this forenoon, about 160 of us, and I do not have the slightest notion when we will get away. They gave us our tickets back, and assured us that they would see us across to Seattle, but to-day we have not been able to hear a thing about what the company is preparing to do for us. We were told that we would be given definite information to-morrow. It is a rather unfortunate situation, as we are here at a hotel and with no notion of when we will get away, or on what steamer. The other steamers sailing to America soon are all booked full, or so nearly so that they will not be able to take us on. So it may be that the company will get another ship to convey us across. I want this to get on the Manchuria, which is full up, but will not finish until to-morrow, after I have heard whether or not the company has any definite plan for us.

"Will just say that this is my first experience in the line of shipwreck, and I do not care to have another. Have not had my clothes off for two nights, and slept very little in that time. But the sensation that I experienced when the

ship was scraping and grinding on the rocks was not only new, but one that I have no desire to meet with a second time. The fact that I had my family with me did not make my feelings any more pleasurable at the moment. Will write a line to-morrow.

"The Manchuria is in port to-day on her way to San Francisco. The Minnesota officials here are trying to provide accommodations on the Manchuria for our passage from here on to the end of our journey, but I am not certain as yet whether or not they will succeed. If they do, the accommodations will not be first class by any means. If we get off on her, we will be in the United States by the time this reaches you. If we do not get passage on her will let you know.

(Signed) "J. K. ROBB."

S. A. S. METHENY, Treas.

Philadelphia, May 8, 1915.

**SIX HUNDREDTH ANNIVERSARY OF
THE MARTYRDOM OF RAYMOND
LULL, JUNE 30, 1915.**

Missionaries in India and North Africa have suggested that Wednesday, June 30, which will be the six hundredth anniversary of the martyrdom of Raymond Lull, be observed as a day of prayer for the Moslem world. The evangelization of the two hundred millions of Islam is one of the most difficult tasks of the modern missionary enterprise. Devoted men and women of God have consecrated their

lives to this task, and recent years have seen signs of large encouragement. Moslems in many lands can now be reached with the gospel. But Islam is still powerful and aggressive. The situation calls for conference and prayer. Union meetings on June 30 will be held in New York, Boston, Philadelphia, Toronto and a number of other cities. It is earnestly hoped that pastors and missionary workers everywhere will bear this day in mind, that appropriate sermons will be preached in the churches on the Sabbath preceding the anniversary, and that the anniversary itself will be marked not only by union meetings wherever practicable, but by special prayer in the regular midweek meetings and at family altars. Those who wish to refresh their memories regarding Raymond Lull will find abundant material in the biographies by W. T. A. Barber and Samuel M. Zwemer. Barber deals with Lull as a doctor of the schools as well as a martyr of the Church, and shows how he joined Roger Bacon in urging complete scientific education for missionaries. Zwemer portrays Lull as the first and greatest missionary to Moslems, and emphasizes the magnitude of the undertaking and the providential summons to the Church.

In behalf of the Committee of
Reference and Counsel

ARTHUR J. BROWN,

Chairman.



If, like the author of Ecclesiastes, we neglect our Divine and heavenly citizenship, and try, with backs to the light, to make ourselves permanently at home amid the scaffolding of temporal things, we will lose sight of the goal and write the pessimistic verdict, "Vanity of vanities; all is vanity." But if, with our faces toward the day, we live for time and eternity, enjoying all things freely given to us, and yet inheriting the things that are to be, then shall we write the optimistic verdict: "He hath made all things good in their time, and all things work together for good to them that love and cultivate the friendship of God."—*Cornelius Woolfkin.*



Giving up for Christ is an enriching process.—*Dr. Cuyler.*

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

MISSION STUDY.*

CONDUCTED BY DR. JAMES M. BALPH.
Fifty Years of Mission Work in Syria.

LESSON III.

Chapters V. and VI.

What did the Mission request of the Board in 1860?

What property came into the possession of the Mission in 1861?

Who was the first Nusairiyeh convert? Give short sketch of his life.

What did the Mission ask for in 1861?

What success attended the work in 1862?

Where did the missionaries spend the summer months?

Who was the first medical missionary appointed? When did he arrive?

Who was Sulieman Effendi? What book was he the author of? How did he die?

Mention two events of 1863. When did Hammud die? In what esteem was he held by the missionaries?

When were first village schools opened? Among what people? By whom taught? How many?

What were the principal events of 1865?

How many village schools were open this year?

When was the first girls' school opened in Latakia? Was this project generally looked upon with favor by the people?

Who was the first female missionary appointed to this work?

How many converts were received into the Church up to 1865?

When was first property bought in Latakia? When was girls' school building erected? What was the cost?

Where did Mr. Dodds remove to? When? Why? What honor was conferred upon him in 1870? When and where did he die? How did this affect the work in Aleppo?

When was the girls' school building first occupied?

To where was the boys' boarding school removed in 1870? Under whose care was it there?

Who was the first female Nusairiyeh convert? Give brief sketch of her life.

What missionaries arrived on field in 1872?

When and where did Rev. S. R. Galbraith die?

By what board was Dr. Martin sent out, and why did he come to Latakia?

When and where was first village communion held?

How many persons had united with the Church up to that time?

When was Dr. Metheny licensed and ordained as a minister?

What special work did Mr. Beattie undertake about this time?

LESSON IV.

Chapters VII and VIII.

What foreigner had purchased property and lived in the Suadia Valley for some time previous to 1870? When did he die and where? To whom was his property transferred? When?

What native worker was sent to Suadia in '74?

Which one of the missionaries later spent a year there? What was the character of the population?

Describe attack of Turkish soldiers on mission house in Bahamra. How did it affect the school? What happened to those who were arrested at that time?

Who had charge of the girls' school at Latakia this year?

When was the Commission of Synod in Syria first constituted? Who was Moderator?

When was the dwelling house near the girls' school built?

When did the international postage agreement go into effect?

When was Miss Wylie appointed?

Where was "Daoud" at this time?

What deaths occurred in the Mission this year?

When was the chapel for the girls' school erected? Whose gift was it?

Where is Dr. R. J. Dodds buried?

Who was chosen Moderator of Synod in 1877?

In what condition were the village schools this year? Why? What war was in progress at that time? What changes occurred in the Mission about this time?

When did Dr. Martin begin work in Antioch?

What events of 1878 are recorded?

What is said of mountain schools in 1879?

When was boys' boarding school opened in Suadia? By whom?

What new missionaries arrived in Latakia this year?

Who donated the bell for the chapel?

How many day and Sabbath schools were in operation in 1880? How many additions to the Church?

What mention is made of Daoud?

What new missionaries were appointed and arrived in 1881?

What honor was conferred upon Mr. Beattie in 1878? When did he return to the Mission?

Who was principal of girls' school?

How long did Mr. Easson and family reside in Suadia?

What division was made of the boys' boarding school?

JUNIOR DEPARTMENT.

THE CHILDREN OF THE BIBLE.

SUBJECT: *Josiah, the Boy King.*

—II. CHRON. 34.

REFERENCES. How Chosen—I. Sam. 10, 1. Hereditary, II. Sam. 7, 12-16. Set apart by anointing—Proclamation, II. Sam. 5, 10; by oath, II. Kings 9, 13. Respect, Job 34, 18; Isa. 8, 21; Matt. 22, 21; Mark 12, 17.

Josiah followed two kings, Manasseh and his son Amon, who were noted for their wickedness. He was but eight years old when he began to reign, but some one had trained him to decide early for the right. It says of him that while he was yet young he began to seek after the God of David, his father. He purged the land of all the high places and idols, and then began to repair the temple. In ridding out the rubbish, Hilkiyah, the priest, found the Book of the Law, and delivered it to Shaphan, who took it to the king. The king asked to have it read, and upon hearing it, was so distressed that he rent his clothing. The book was filled with God's curses and punishments that were to be sent upon the people. The king called all the people together and had the book read publicly. Then the king and his people covenanted to obey the Lord and keep His laws. Josiah reigned thirty-one years, and the record is that all his days the people departed not from following the God of their fathers.

There are several lessons to be learned from this story.

First—We are never too young to seek after God.

Second—Youth should not deter us from doing all we can for righteousness.

Third—God always listens to those who repent and try to do His will.

Fourth—Even a boy may make a great change in surroundings.

ANNETTE G. WALLACE.

Y. W. C. A. OF GENEVA COLLEGE.

The Young Women's Christian Association of Geneva College is glad to report a very prosperous and enthusiastic year. The Association has broadened its line of work this past winter, and has met the needs of the college better than any previous year. Much of this success is due to the good work of our efficient president, Miss Irma Hamilton. Thirty-one of the girls are active members of the Association.

At the beginning of the year (thanks to the windstorm of last spring and to the Board of Trustees and friends) we had a large modern room to put at the disposal of the girls for rest and study. The girls have added to the room during the year until now it is very nicely furnished. Joined to the Y. M. C. A. room by double doors, these rooms make fine reception rooms.

Through these columns the Association would thank all Alumnae and friends who contributed to the remodeling and furnishing of our room.

In our religious meetings during the year we were favored with addresses from different members of the Faculty and traveling secretaries. During the winter term we had two mission study classes: "The Immigrant Forces," conducted by Miss Irma Hamilton, and "The Young Working Girl," by Miss Lola Weir.

At Christmas time the Association sent a box to the Jewish Mission in Philadelphia. We are trying to establish the habit of systematic mission giving among the girls. From December to April we raised \$9 for the Y. W. C. A. work in South America among the working girls, by the two cents a week plan.

Dr. Williams, of Philadelphia, one of the three doctors recommended by the National Y. W. C. A. to lecture to girls,

visited Geneva April 25 and 26. She proved a very pleasing and able talker.

Miss Ola McClurkin, of Sharon, Ia., was our delegate to the National Y. W. C. A. Convention at Lake Forest, Mich., Jan. 1-3. Miss Elizabeth Ewing, of Beaver, Pa., and Miss Nannie Kelso, of New Galilee, Pa., are our delegates to the summer conference at Eagles Mere, Pa., June 25-July 5.

We are striving to raise the standard of college womanhood each year. To-day a woman must be as broad-minded, dependable and systematic of her time in rest, study and exercise as men. In co-educational schools the girls must stand for pure, frank friendships with the men. The young men and young women's are the social center of our college. Under their auspices receptions after debates, afternoon teas and picnics are given during the year.

Our Student Volunteer Band now numbers nine. Four have joined this year—Miss Jean Shuman, of Washington, Ia.; Miss Hildred Thomson, of Walton, N. Y.; Mr. Rutherford Johnston, of Allegheny, Pa., and Mr. Brown, of Rose Point, Pa. Two joined as a result of the services led by Mrs. Alice McClure, formerly of Punjab, India, now instructor of Bible in Westminster College. Another very helpful and vital result of these meetings are the daily morning prayer circles among the boys and girls. We now have six circles with an attendance of from three to twelve. We are learning the great power of social prayer. We wish here to express our appreciation of the services of Mrs. McClure and her helpers, and to pay this tribute to Mrs. McClure—that we never knew as happy or as spiritual a woman. She is surely a lovely and influential Christian, and greatly loved by the student body of Geneva.

As we look back over the year we ask, Have we run in vain? And the answer comes from our Friend, "No, but there is yet much land to be possessed." Under the leadership of our new president, Miss Hildred Thomson, we hope to go in and fully possess the land.

L. W., '16.

WORK AMONG FOREIGNERS IN BEAVER FALLS.

Though Beaver Falls has a large foreign population, the town has no "foreign quarter." Instead, little settlements of different nationalities are found here and there throughout the town near to the mills and factories, where many foreign men, and in some cases women, are employed.

Readers of OLIVE TREES are familiar with the work of Mrs. Mary Metheny among the Syrian families settled in the north end of Beaver Falls, teaching them and reading to them in their own language and in many ways ministering to their welfare.

Another foreign settlement is at the foot of College Hill. Here a number of Italian families are grouped together, and near them Hungarian people.

With the help of a bright little Italian girl, I have become acquainted with the families of this particular settlement. I often met her after school and went with her to their homes. She burst into each house without waiting to knock, so there was no question as to whether we would be admitted. I found she was introducing me as a "teacher," and it was then easy to talk of the night school in the high school building, and urge men and boys to attend. They were always interested in this, so were not prejudiced in thinking they were being visited by a church worker. In this way I have become acquainted with thirty families.

Every visit furnished an opportunity to leave picture cards giving the Sabbath school lesson in Italian or Hungarian, or gospels or Testaments or tracts. The people were always grateful for any reading matter in their own language.

They have appreciated greatly any attention to the sick or to the children in their homes. "Remembering the babies' names and keeping one's promises to the letter," have much to do with gaining the friendship of mothers. But it is by no means difficult to love the bright, attractive children found in their homes.

We have been specially favored in having the help of a fine Christian woman who understands the Italian language. She has given considerable time this winter to visiting these people, and has been most cordially received. To her they have poured out their troubles, and she has sympathized and advised in a wise, loving way. She has been of great help in "explaining the religion of the Protestants," and in allaying the prejudices brought from the "Old Country."

As a result, children from ten Italian homes have come to our Sabbath schools either at the church or in the mission chapel. Some were learning the Twenty-third Psalm, so it was type-written in both English and Italian, and put on the wall in their homes. A few older people attend church occasionally.

Our Eastvale Chapel furnished an attractive place for a night school, and a class of twelve men and boys came there twice a week for instruction in English. At the request of a few who work at night, a class was conducted on Saturday afternoons in the church parlor by one of the college students. This class met on Sabbath afternoons also, and read the Bible in English.

A sewing school for foreign girls has
(Concluded on page 156.)

EDITORIAL NOTES.

At the suggestion of Rev. James L. Barton, D. D., Vice-Chairman of the Committee of Reference and Counsel, we have obtained from the Department of State full instruction in regard to passports, for the information of the Foreign Board and its missionaries, and we publish for the guidance of those missionaries who may need the information at once some of the rules governing the granting and issuing of passports in the United States, and certain restrictions upon travel in Europe.

"No one but the Secretary of State may grant and issue passports in the United States" (Revised Statutes, Sections 4075, 4078), "and he is empowered to refuse them in his discretion.

"Passports are not issued by American diplomatic and Consular officers abroad, except in cases of emergency; and a citizen who is abroad and desires to procure a passport must apply therefor through the nearest diplomatic or Consular officer to the Secretary of State.

"By Act of Congress, approved March 23, 1888, a fee of one dollar is required to be collected for every citizen's passport. That amount in currency or postal money order should be made payable to the Disbursing Clerk of the Department of State. Drafts or checks will not be accepted."

"A person who is entitled to receive a passport, if within the United States, must submit a written application, in the form of an affidavit, to the Secretary of State. The application should be made by the person to whom the passport is to be issued, as it is not proper for one person to apply for another."

"The affidavit must be made before a clerk of a Federal or State Court within

the jurisdiction of which the applicant or his witness resides; and the seal of the court must be affixed."

"The application must also be accompanied by duplicate photographs of the applicant, on thin paper, unmounted, and not larger in size than three by three inches, one to be attached to the back of the application by the Clerk of Court before whom it is made, with an impression of the seal of the court so placed as to cover part of the photograph, but not the features, and the other sent loose, to be attached to the passport by the Department. Photographs on cardboard or post-cards will not be accepted."

"Professional and other titles will not be inserted in passports."

"Blank forms of application will be furnished by the Department free of charge to persons who desire to apply for passports. Supplies of blanks are also furnished by the Department to Clerks of Courts."

Missionaries in the Levant who may plan to visit France on the way to America, or when returning to the field from furlough, should bear in mind the following restrictions on travel in Europe: "The Department of State is informed that every alien entering France must be provided with a special passport issued by a French Consul and a document containing information as to the evidence on which the French passport is issued, the city in France to be visited, the object of the visit, and other pertinent information. The Department understands that passports to be used in Turkey should be visaed by a Turkish Consular officer either in the United States, at San Francisco, Chicago, Boston or New York City, or at a Turkish Consulate abroad."

“The Department is informed that persons entering British territory are required to bear passports, but it is not necessary they should be visaed.”

Applications should be made at least two weeks before the date of sailing. All going out, whether missionaries under full appointment or for terms of service, or only for travel, should be thus provided with evidence of citizenship.



Early in May OLIVE TREES received from Mrs. Sommerville and passed on to Treasurer Metheny, \$205 for mountain schools in Syria, contributed by “some women of Second New York and their friends.”



For only 75 cents the Fleming H. Revell Co. will mail any one

JOHN HUSS,

THE MARTYR OF BOHEMIA.

The author, W. P. Schwarze, Ph.D., Professor of Church History in the Moravian College and Theological Seminary, Bethlehem, Pa., in view of the five hundredth anniversary of the death of this great Reformer, who suffered martyrdom July 6, 1415, and in full sympathy with his faithful contendings, has given the readers a very clear conception of the religious condition of the period in which he labored, and of which he was the outstanding figure. The volume is a worthy contribution to the literature of pre-Reformation times. The story is told in eight chapters: The Home and Times of John Huss; The Youth and Early Works of Huss; The Period of Strife—Huss and the Archbishop; The Period of Strife—Huss and the Pope; Huss in Exile; Huss at Constance; Trial and Death of Huss; the Influence of Huss—chapters that are full of touching scenes and incidents, illustrations of the marvels the Grace of God can accomplish through

one consecrated man, transforming the feeblest into heroes, who are ready to do and dare all things for His glory.

The book—to quote from the publishers’ statement—“is suffused throughout with the spirit and genius of that splendid missionary church which had its origin among the followers of Huss in 1457. The salient events in the career of the Reformer are related in stirring fashion, while the effects of his influence on the events of the fifteenth century are discussed with discernment and real historical instinct. A compact, authoritative study of the man who fearlessly defied the tyranny of mediæval Rome, which should make an appeal to lovers of liberty everywhere.”



At the request of the Secretary we cheerfully publish the following announcement:

“The International Missionary Union will hold its annual conference at Clifton Springs, N. Y., June 23-27. The members number over 1,300, scattered in all the mission fields of the world. But missionaries, either at present active or retired, will be most welcome at the conference, and may become members of the Union. The Sanitarium founded by Dr. Henry Foster will entertain the missionaries for the five days of the gathering. Denominations are not known, as all who come confer on the broad basis of love and service for the common Lord. The discussions, covering every phase of missionary effort in all the fields of the world, will center this year around the thought, ‘The Call of God to the Church of To-day.’ There are no paid officers of any kind, and the conference is carried on freely and frankly by everyone who wishes to take part. The most approved methods, the effort being made on the field to-day and the advances achieved by the Grace

of God, are told and heard in this convention. Mrs. H. J. Bostwick, Clifton Springs, N. Y., the corresponding secretary, will furnish full information to all who apply for it."



We congratulate the *Christian Nation*

(Continued from page 153.)

attracted nearly all the available children. It is quite exclusive, as "no Americans can come." It is planned to have an afternoon for mothers, and invite them to see the work done by the children.

There is no limit to the opportunities that open up for work among these strangers in our midst. They are ready to recognize all of good that presents itself in the country they have adopted. They are ready to acknowledge that the religion of the country must be good because the people are good and kind.

One Italian woman in speaking enthusiastically of "America," pointed to "paschi erbosi" (pastures green) in the Psalm on the wall, and said that was what this country was to her.

It is not only our duty, but our privilege, in meeting with these interesting people to direct them to the Good Shep-

en on its Medical Missionary Number. The articles are well written and reliable, and the illustrations are excellent. It should encourage the friends of our foreign missions, and we are glad to be assured that it is having a wide circulation.

E. M. McFARLAND.

berd. Who will help them find green pastures in our land of liberty, and lead them to God's house for evermore.

NOTE.—Those interested in teaching English to foreigners will find many simple readers specially prepared. The one selected by the Superintendent of Beaver Falls' schools is "English for Foreigners," Houghton & Mifflin, 50 cents.

An admirable plan for teaching English by using Bible stories is found in "Early Stories and Songs," Fleming H. Revell, 35 cents, paper. The title of the first chapter, "Abraham the Immigrant," suggests the nature of the book.

Testaments published by the Bible Society, with English and Italian in parallel columns, have been of much help.

The American Tract Society publishes many good tracts in foreign languages.

TELEGRAM TO DR. METHENY REPORTED THE SAFE ARRIVAL OF REV. J. K. ROBB AND FAMILY AT SAN FRANCISCO MONDAY MORNING, MAY 10, 1915.

CABLE NOTIFIES US THAT REV. S. EDGAR IS ON THE S.S. NEW YORK, DUE FROM LIVERPOOL ON MAY 23, 1915, AND THAT HIS FAMILY AND MISS MEARNS ARE SAILING FROM NAPLES TO BOSTON.



OLIVE TREES needs *Herald of Mission News* for August, 1890. We will pay 25 cents for that number.



So it is with spiritual exercises when they are as real as the exercises in the gymnasium. When a man prays, and prays as deliberately and purposely as he practices physical exercises, when he drills his soul as he drills his body, he gives his mind and soul a certain pose, a certain attitude, a certain stateliness and loftiness of carriage. He gives his soul a healthy bias toward God, and the soul retains the bias when he is no longer upon his knees. His soul carries itself Godward even when he is earning his daily bread. God can get at him any time and anywhere! The way is open, the communion is unbroken!—*Rev. J. H. Jowett, D.D.*

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1915.

REV. JAS. S. STEWART, D. D.....	}	<i>Latakia, Syria.</i>
REV. SAMUEL EDGAR.....		
J. M. BALPH, M. D., on furlough..		
MISS MATTIE R. WYLIE.....		
MISS MAGGIE B. EDGAR.....		
MISS M. FLORENCE MEARNS.....	}	<i>Mersina, Asia Minor.</i>
REV. ROBERT E. WILLSON, on furlough		
REV. ANDREW J. MCFARLAND.....		
JOHN PEOPLES, M. D.		
MR. J. FRENCH CARITHERS.....		
MISS EVADNA M. STERRETT.....		
MISS F. ELMA FRENCH, on furlough	}	<i>Larnaca, Cyprus.</i>
REV. WALTER MCCARROLL.....		
MR. ROY ESMOND SMITH.....		
MR. DWIGHT H. CONNER.....	}	<i>Nicosia, Cyprus.</i>
CALVIN MCCARROLL, M. D.....		
REV. A. I. ROBB, D. D.		
REV. J. K. ROBB.....		
REV. JULIUS A. KEMPF.....		
REV. WILLIAM M. ROBB, on furlough		
J. M. WRIGHT, M. D.....		
MISS KATE MCBURNEY, M. D. ...		
MISS IDA M. SCOTT, M.D.on furlough		
MISS ANNIE J. ROBINSON.....		
MISS MARY R. ADAMS.....		
MISS ELLA MARGARET STEWART ...		
MISS ROSE A. HUSTON.....	}	<i>Tak Hing Chau, West River, South China.</i>
REV. D. R. TAGGART.....		
REV. D. R. TAGGART.....	}	<i>Do Sing, West River, South China.</i>
MISS JENNIE M. DEAN, on furlough		
REV. ERNEST C. MITCHELL.....		
E. J. M. DICKSON, M. D.....	}	<i>Lo Ting, via Canton, South China.</i>

HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1915.

REV. W. W. CARITHERS, *Indian Mission,*
Apache, O. T.

REV. W. J. SANDERSON, *Southern Mission,*
Selma, Ala.

REV. R. A. BLAIR, *Jewish Mission,*
800 So. Fifth Street, Philadelphia, Pa.

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Aged People's Home—Mrs. A. G. Wallace, 235 Fourth Ave., Pittsburg, Pa.

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